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TO PLAN THE LABORS OF DOMESTIC EASE.....BENEATH THE SACRED SHADE OF GENTLE PEACE.
PLEDG'D TO NO PARTY'S ARBITRARY SWAY.....I FOLLOW TRUTH WHERE E'ER IT LEADS THE WAY.

PHILADELPHIA, SEVENTH-DAY, ELEVENTH MONTH 17, 1804.

ESSAYS.

THE PASSENGER.—No. VII.

You recollect, madam, said the Doctor, that when pestilential disease attacked the constitutions of our citizens, and interrupted the progress of business, a motive was not wanting to call public attention to their sufferings and their danger; by the impulse of this motive, that excellent institution, *a Board of Health*, came into existence. Why then should not the same regard for public and individual security, call up all our energy in searching for the cause and the cure of those infectious epidemics which arrest the mental constitution, and destroy the moral principle; interrupting the progress of useful knowledge, virtuous habits, and amiable manners?

Judicious laws, are from time to time enacted to restrain vice, and preserve the rights, and the peace of society; these in the early stages of population, are sufficient to keep within moderate bounds the passions of the few: but in proportion to the increase of numbers, and the associations of the base, those laws lose their power, until, as in some Asiatic and European cities, security is doubtful, even in the grave. If this be the case in despotic governments, where the will of the sovereign is the law of the land, or in those where the rights of the people are absorbed in the power of their nobles, can it be expected, where the bounds of legal energy are set by a free people, nobly jealous of their liberty, wisely guarded at every point against the encroachments of tyranny, and rapidly encreasing in population, that any codes of written statues, shall, without other means, secure to the nation her moral respectability, to her peaceful citizens the quiet of their wishes, or to the hand of industry, the fruit of its labor?

If my theory be correct, it becomes evident, that in a republic, more than in any other government, a watchful guard of her good citizens is required, to check the sowing of those mental weeds which, when ripened in the soil, can be but partially, very partially, extracted by the ordinances of the legislature.

I shall next attempt to demonstrate that America, more than *any other republic*, has claims on the wisdom and goodness of her leading characters, in all her towns and cities, to assist the municipal laws, in arraying virtue in her native charms, and rendering her the favorite of the people.

One of the most prominent characteristics of this country is a laudable spirit of enterprize;—now it is the natural consequence of encreasing population, that a spirit of base enterprize with the vicious part of society, will equal, if not excel, the spirit of useful enterprize with the upright; thousands of instances which exhibit the truth of this position, come not within the cognizance of law, and nothing can so effectually check the growth of this evil, as placing the oppressor and the swindler in that contemptuous light, which their merciless attacks and perfidious artifices deserve. Fashion only can do this, and only influential characters can establish the fashion.

I have now explained motives, madam, which rest on facts, and which I should suppose would have some weight with the patriot for the good of his country; with the law-giver for promoting the effect of his ordinances;—with the opulent for the security of property;—with the indigent as a shield from rapacity;—and last, but not least, with the *parent for the happiness of his child*.

I thank you, sir, for explaining those motives, said the lady;—they appear to be sufficiently enfluential for urging conviction on the minds of all the rational, thinking part of society;—but I hope that in asking for them I did not interrupt the arrangement of your proposed establishment, of which you had begun to give the outlines;—your description of motives has encreased my desire to hear the whole system.

No interruption, said the Doctor, will derange my ideas on this theme;—it is a subject which has engrossed my reflections, until I have become almost an enthusiast; and I receive exquisite pleasure in meeting with *one* of those whom you very pertinently style the *rational*, the *thinking* part of society, who will so patiently listen to my remarks. By the manner in which he expressed this, it was evidently designed as a respectful compliment to the lady;—she bowed an acknowledgement, and he proceeded.

I began with measures for preventing licentious manners in the streets, of which I gave but a sketch, not descending to numerous particulars which might be added, such as the intolerable cruelty daily exercised on brute animals, by drivers more brutish than the beasts they drive;—encumbrances which block the public path;—showers of fire with which youth render the squares, the streets, and even the dwellings of the citizens dangerous on the evenings of rejoicing days;—intoxicated beings in the high ways, dead to sense and motion;—these and many other specimens of baseness,

of inconvenience; rudeness, or of depravity would naturally come under the first article of my system---but I wish not to be so minute as to be tiresome, and shall therefore proceed to give a general outline of the second article.

The citizen, who had been silently listening to the discourse, now interrupted it, with observing that some of the antient nations had a custom of intoxicating their slaves, and exhibiting them in that state to their children, to deter youth from the vice of drunkenness; and why, said he, may not such instances as we saw yesterday, have such an effect on the rising generation now?

I will give you two reasons, sir, said the Doctor, why they must have a contrary effect. First, bad examples more naturally beget their likeness than disgust. Second, terrific objects lose their terror by familiarity: If you had never been witness of a thunder storm, what must be your sensations on seeing a vivid flash of lightening, and hearing a tremendous peal of artillery in the air? Take the instance of yesterday for a test of my theory;—the terrors which the young lady suffered, who sits behind you, had nearly thrown her into a swoon, until she was informed of the cause which had laid a fellow creature in the dust; and after receiving the information, her astonishment was as great, as her terror had been before. To her, this was the first sight of the kind; the rest of us had been familiarized to such scenes, and should probably have passed this, without a remark.

The stage here stopped, at a moment when the passengers appeared to feel a keener appetite for the continuation of the discourse than for refreshment.—Could I suspect that any of my readers would have a similar desire, I should feel a sincere regret, at the necessity of deferring his gratification, until the next number.

[*Boston Weekly Mag.*

For the Weekly Monitor.

ON THE USE OF SPIRITOUS LIQUORS.

As cherishing the spirit of love and meekness belong to the family of Jesus Christ; so, to avoid those things which we know work against it, is an indispensable duty. Every degree of luxury, of what kind soever it may be, and every demand for money inconsistent with divine order, have some connexion with unnecessary labour. By too much labour, the spirits are exhausted, and nature craves help from strong drink; and the frequent use of strong drink works in opposition to the celestial influence on the mind.

This is plain when men take so much as to suspend the use of their reason.—And though there are degrees of this opposition, and a man quite drunk may be farthest removed from that frame of mind, in which God is worshipped; yet a person being often nearly spent with too much action, and revived by spiritous liquors, without being quite drunk, inures himself to that which is a less degree of the same thing; and by long continuance thereof must necessarily hurt both body and mind. How wise then to beware of tampering with so great an enemy to the true enjoyment of life, and to the true preparation for death.

W.

For the Weekly Monitor.

IMPORTANT THINGS.

As day after day passes away in swift and silent succession, to return no more, it is good for us to know how we employ the precious moments, thus in mercy meted out to us—it is good for us, poor, dependent, finite creatures, often to retrospect our past lives,—to turn over the leaves of past experience, and examine how our accounts stand; in order that we may be stimulated in the pursuits of substantial treasure, in the due improvement of those "talents," committed to our trust;—and thereby become prepared for our final settlement, and entitled, through the mediation of our Lord and Saviour, to the reward of "faithful servants."

Let all thy actions be governed by an internal principle of rectitude; and however trivial they may appear, still in all thy conduct and proceedings, keep thy eye fixed on this immutable principle, that discovers right and wrong, and will assuredly direct the deeply attentive mind in all things.

Listen attentively to the voice of this Monitor within, so shalt thou step safely along, and experience preservation.

C.

ON THE EDUCATOIN OF CHILDREN.

[*From Edgeworth's Practical Education.*]

Besides bestowing some attention upon early education, parents who send their children to school, may much assist the public preceptor by judicious conduct towards children during that portion of the year which is usually spent at home.—Mistaken parental fondness delights to make the period of time which children spend at home as striking a contrast as possible with that they pass at school.—The holydays are made a jubilee, or rather resemble the Saturnalia. Even if parents do not wish to represent a schoolmaster as a tyrant, they are by no means displeased to observe, that he is not the friend or favorite of their children. They put themselves in mean competition with him for their affection, instead of co-operating with him in all his views for their advantage. How is it possible, that any master can long retain the wish or the hope of succeeding in any plan of education, if he perceives that his pupils are but partially under his government, if his influence over their minds be counteracted from time to time by the superior influence of their parents? An influence which he must not wish to destroy. To him is left the power to punish, it is true; but parents reserve to themselves the privilege to reward. The ancients did not suppose that even Jupiter could govern the world without the command of pain and pleasure. Upon the vases near his throne depended his influence over mankind.

And what are these holyday delights? And in what consists parental rewards? In dissipation and idleness. With these are consequently associated the idea of happiness and the name of pleasure; the name is often sufficient, without the reality. During the vacation children have a glimpse of what is called the world; and then are sent back to their prison with heads full of visions of liberty, and with the second-sight of the blessed lives which they are to lead when they have left school forever. What man of sense, who has studied the human mind, who knows that the success of any plan of education must depend upon the concurrence of every person and every circumstance, for years together, to the same point, would undertake any thing more than the partial instruction of pupils, whose leading associations and habits must be perpetually broken? When the work of school is undone during the holydays, what hand could have the patience perpetually to repair the web?

During the vacations spent at home, children may be made extremely happy in the society and in the affections of

their friends, but they need not be taught that idleness is pleasure; on the contrary, occupation should by all possible methods be rendered agreeable to them, their school acquisitions, their knowledge and taste should be drawn out in conversation, and they should be made to feel the value of what they have been taught; by these means there would be some connexion, some unity of design, preserved in their education. Their schoolmasters and tutors should never become the theme of insipid ridicule; nor should parents ever put their influence in competition with that of a preceptor; on the contrary, his pupils should uniformly perceive that from his authority there is no appeal, except to the superior power of reason, which should be the avowed arbiter to which all should be submitted.

To connect the idea of childhood with that of inferiority and contempt is unjust and impolitic; it should not be made a reproach to young people to be young, nor should it be pointed out to them, that when they are some years older they will be more respected; the degree of respect which they really command, whether in youth or age, will depend upon their own conduct, their knowledge, and their powers of being useful and agreeable to others. If they are convinced of this, children will not at eight years old long to be fifteen, nor at fifteen to be one and twenty; proper subordination would be preserved, and the scale of happiness would not have a forced and false connection with that of age. If parents did not first excite foolish wishes in the minds of their children, and then imprudently promise that their wishes shall be gratified at certain periods of their existence, children would not be impatient to pass over the years of childhood; those years which idle boys wish to pass over as quickly as possible, men without occupation regret as the happiest of their existence. To a child, who has been promised that he shall put on manly apparel on his next birth-day, the space of time is slow and heavy until that happy aera arrive. Fix the day when a boy shall leave school, and he wishes instantly to mount the chariot, and lash the horses of the sun. Nor when he enters the world, will his restless spirit be satisfied; the first step gained he looks anxiously forward to the height of manly elevation,

"And the brisk minor pants for twenty-one."

These juvenile anticipations diminish the real happiness of life; those who are in continual expectation never enjoy the present; the habit of expectation is dangerous to the mind, it suspends all industry, and voluntary exertion. Young men, who early acquire this habit, find existence insipid to them without the immediate stimuli of hope and fear: no matter what the object is, they must have something to sigh for: a curricle, a cockade, or an opera-dancer.

Much may be done by education to prevent this boyish restlessness. Parents should refrain from those imprudent promises, and slight inuendoes which the youthful imagination always misunderstands and exaggerates. Never let the moment in which a young man quits a seminary of education, be represented as a moment in which all instruction, labour, and restraints cease. The idea, that he must restrain and instruct himself, that he must complete his own education, should be excited in a young man's mind; nor should he be suffered to imagine that his education is finished, because he has attained to some given age.

Selected for the Weekly Monitor.

ON RELIGIOUS TOLERATION.

In recommending the essential truths of christianity, and endeavoring to extend its influence, we might forget that we are of any particular church, and consider every sincere disciple of Jesus as our friend and brother. For, restrain men as we will—bind them with articles and creeds—compel them by the same penalties, and allure them by the same rewards—still they will differ in opinion. It is the prerogative of Nature—of all who think; and, were it possible to delineate our minds with accuracy, they would no more resemble each other than our faces. 'Tis infinite variety pervades the universe—it is the striking characteristic of the moral, as well as the natural world—the varying contrast of sentiment and thought—the opposite directions of will, and the endless combinations of passions, might be as pleasing to the ALMIGHTY FATHER, as the hills and valleys, the rivers, and mountains, with which he has adorned the earth, or the glorious diversity which he first created in the stars of heaven.

The Christian religion clearly admits of this variety—where its essential truths and duties are not concerned—and indeed it is as impossible that men should have precisely the same thoughts and opinions, as it is that the different scenes of Nature should be exactly counterparts of each other. Even in the history of the holy Apostles, we may discover a striking contrast between the characters of Peter and John, James and Paul.

But though every man will claim the privilege of being, in many respects, an individual self, distinct from others, yet let us not convert this natural liberty and independence of the soul into a proud spirit of dissention, or use it for a cloak of evil.—Let us rest satisfied with our own principles and persuasions, without invading the rights of others. And, above all other things, let us avoid that tyranny of opinion which leads some to imagine that they only can discover truth, and that all men else are wandering in the dark: still let us "hold fast the form of sound words, and embrace every means which the goodness of Divine Providence hath afforded of cleansing our iniquities, and helping our infirmities. In particular, when we look forward to the prize of our high calling, and hope for a blessed immortality, through Jesus Christ, let us be earnest and unwearied, in fulfilling the measure of duty that is required."

Jesus Christ came from God as a messenger to this world, in that ignorant, superstitious, and corrupted state, to which it was reduced, to preach the doctrine of repentance; and, on this condition, followed by a renewed life, to hold forth the promise of a reconciled and merciful God. This, in as few words as so great a scheme can well be comprehended, is the design of our Saviour's mission—the object of his whole ministry. This he maintains in such plain, but strong and expressive terms, as leave no room for controversy. Innumerable passages, of which there can be no misapprehension, demonstrate to the dullest mind what is the spirit of Christ's religion—what are the terms of acceptance by him, as the appointed Judge of the world—Jesus Christ himself has held no other language—has no where dishonored and invalidated this moral system.

Say, then, shall we allow an apostle of his, or even all his apostles, to throw down to the ground the venerable building which he had erected—and plainly tell us—that all the good temper of the heart, and all the good order of this life, are of no significance, operate nothing to our acceptance. But that something of a totally different nature, and which certainly subsists without either a virtuous

heart, or life, and which certainly has been associated with great and scandalous crimes, is the *single thing* which justifieth us in the sight of God, and opens the doors of everlasting bliss to us? No! Not if an angel, descended in my view from Heaven, should utter such a profanation, while God *preserves the image of himself upon my mind*—and I have the testimony of Jesus Christ, that he came from the Father on the errand of our *moral recovery*---would I put any faith in him---*but abide by the more credible and hohorable testimony of my master.*

ANCIENT FRIEND.

ON THE FOLLY OF PROCRASTENATION.

"Begin, be bold, and venture to be wise,
"He who defers this work from day to day,
"Does on a river's bank expecting stay,
"Till the whole stream that stopt him shall be gone,
"Which runs, and as it runs, forever shall run on."

There is nothing in which people more frequently deceive and cheat themselves, than in their purposes and plans for the future regulation of their lives. Few live at present in such a manner as gives them rational ground of satisfaction; yet most people intend, or think they intend, to live well, at some future period. The sons and daughters of mirth, who use life merrily as a frolicksome holiday, look forward in the moment of reflection, to some distant time when they design to treat life as a serious thing. Sensualists flatter themselves that, after a few more years of indulgence, they will break the fatal enchantment, and live as become rational beings. The rich man of even three score, whose whole soul has thro' a long life been absorbed in constant and eager efforts to accumulate wealth, says sometimes in his heart, "I will yet give myself a little respite from worldly cares; and will employ a small remnant of days in securing any title to the unfading inheritance."

Thus people lull themselves with ineffectual resolves and hollow promises: on the altar of deceit, they make their oblation of an incense, such as the great tragic poet calls "limber vows." There is always a fallacy in resolves of amendment, when some future time is assigned for beginning the work. Whoever are unwilling to give attention to the business of self-correction TO DAY, cannot be sincere in resolving to attend to it hereafter; because, if possessing the same disposition their repugnance will be as great and their objections as strong to-morrow, next year, or any future time, as they are at present. Accordingly, the Book that teaches wisdom, solemnly exhorts and commands the children of men to seek her NOW.

ON FASHION.

Fashion has a great influence on morals. Fashionable life must be in some measure a life of dissipation. Dissipation of all kinds is inconsistent with the stability of moral habits, and has a tendency to blunt the edge of moral sensibility. The licentiousness of female dress is extremely dangerous. It excites correspondent passions in the men and produces a bold assurance in their conduct inconsistent with female delicacy. Female dress often operates as an invitation to lawless attempts. It argues in females a confidence in their own chaste resolutions, as deceitful, as it is vain.—She, whose security depends on the firmness of her principles alone, is half conquered. Fashion at times tolerates a familiarity in the intercourse between the sexes, highly improper. Manners are the breast-works of virtue. A certain degree of form and ceremony is necessary, to prevent familiarity generating contempt. The appearance of modest dignity in female manners is the most effectual barrier to female ruin. The nature of fashionable amusements and pleasures is in most cases hostile to strict morality. They are in general designed for no other end than to kill time. They produce a levity of thought inconsistent with the effectual discharge of our moral duties. Those who are placed within the sphere of fashion, in engaging in its occupations should be careful not to jeopardize their innocence.

MISCELLANY.

From the Balance.

TO THE LIMNER.

MR. PALLET,

This is not a letter of complaint; for, tho' when I went to your shop for a full-length portrait, I was not aware that you was a (self taught) writer, as well as painter, still, I am not, on the whole, much displeased with the account of me, which you thought fit to send to the press. Indeed, Mr. Pallet, after you had declared that I was "an excellent figure, handsome," &c. you might well suppose that a little severity might be exercised with perfect safety. But give me leave to tell you, Sir, that your flattery and your censure are alike indifferent to me. The sole object of this letter is to defend fashionable female dress, and if I don't satisfy you that you are altogether mistaken in your notions on the subject, I will consent to put on and wear any old-fashioned dress which the most squeamish limner in the country shall direct.

In the first place, you complain of the present mode of wearing the hair; and intimate that it is a *shade* to the countenance. This is precisely what might be expected from one who knows nothing of female modesty. A young lady must be possessed of an uncommon stock of impudence, to appear amongst people, with her face wholly unveiled, while her bosom is uncovered, and her body and limbs but little better. When we expose nothing else, we are very willing to shew our faces; but in proportion as we reduce the patterns of our gowns, you may rely upon it, we shall thicken our veils and lengthen our locks. In illustration of this opinion, I will merely mention, that the modest delicacy of the female sex is such, that if a young lady should unluckily happen to be exposed in a state of nudity, her first object would be to conceal her blushes by hiding her face.

You next complain of what you conceive to be an improper exposure of the bosom, and, in the same breath, acknowledge what effect this exposure had upon yourself. If the effect was so great upon you, that your pallet hung carelessly upon your thumb, and your pencil fell from your fingers, how must it operate upon our simple young beaux, who *anticipate*—and *anticipate*?

Though I confess that a naked elbow does by no means make a comely appearance; yet, I contend, that such an essential joint ought not to be confined in the tight sleeve of a gown. On the score of *convenience*, therefore, this fashion may be defended.

As to the transparency and scantiness of gowns, I have only to desire, that every person who finds fault with them, may be compelled, to swelter through one hot summer, under an ample burthen of muslin, chintz and dimity.

FANNY FANCIFUL.

Peter Pallet, A. M.

FILIAL PIETY REWARDED.

While Augustus was at Samos, after the famous battle of Actium, which made him master of the world, he held

a council to examine the prisoners which had been engaged in Antony's party.—Among the rest there was brought before him an old man named Metellus, oppressed with years and infirmities, disfigured with a long beard and a neglected head of hair, but especially by his clothes, which by his ill fortune were become very ragged. The son of this Metellus was one of the judges, and he had great difficulty of knowing his father in the deplorable condition in which he saw him. At last, however, having recollected his features, instead of being ashamed to own him, he ran to embrace him, weeping bitterly. Afterwards turning towards the tribunal, "Cæsar," says he, "my father has been your enemy, and I your officer; he deserves to be punished, and I to be rewarded. The favor I desire of you is either to save him on my account, or order me to be put to death with him." All the judges were touched with compassion at this affecting scene: Octavius himself relented, and granted to old Metellus his life and liberty.

FROM THE ENQUIRER.

CHARACTER OF CURRAN,

The Celebrated Irish Barrister.

If it were worth while to combat the notion that descent, that nobility, should alone be a passport to honor and virtue, the history of this man would furnish the refutation. From no worm eaten statue, from no musty records of nobility does he derive his titles honor or his claim to reputation. He searches no Herald's office for the purpose of ascertaining the age of his tribe; he bribed no court favorite to revive some title, which was extinct in his favor. The star and garter, with all those other gewgaws which amuse so many children in the shape of men, held out no temptation to him. Overlooking all such puerile and anile distinctions, he threw himself on the resources of his mind, resting his claim on the judgment of cotemporaries and posterity.

To the unaccommodating spirit of the Spartan, is joined in him, the polish, the delicacy of Athenian manners. Now, he reaches the point in debate by a few bold and nervous sentences, expressed with laconic vigor and epigammatic spirit. Now his words appear to move to the melodious and measured cadences of attic harmony. The Spartan œconomy is forgotten, and an imagination, luxuriant beyond all account, is permitted to range as it were in despight of control and derision of method, in all sportiveness of mirth, and all the poignancy of satire.

The voice of this man happily correspond with his genius; easily by its compass and flaxibility, accommodating itself to the several passions he wishes to convey. It is a clear medium by which he is enabled to transfuse his spirit into his hearers, and kindle in their hearts an enthusiasm in defence of liberty; which like the Greek fire, is not afterwards to be extinguished.

When his soul is inflamed with the frantic excesses of tyranny, the darkness on his brow gives notice of the tempest that is gathering; while the lightening in his eye, an unerring precursor, announces the thunder that is to follow. His invective is keen, is terrible, is desolating. The great lords of the court tremble on their benches, surrounded by guards, and clad in purple and ermine; whilst, like a minister of divine wrath, he denounces against them the vengeance of heaven, and the curses of posterity. The spies of government have been known to faint under his examination, alledging, that they were unable to bear the fire of his eloquence and the torture of his interrogatories.

He is small of stature, and of a visage sallow and wan; but when he opens his lips, his personal defects vanish; his stature reaches the clouds, he appears to be alone, graceful and lovely in the creation. You are under a species of enchantment similar to what Horace alludes in his Art of Poetry, when the skilful dramatist transports you sometimes to Thebes and sometimes to Athens. *Curran* is indeed, a magician, he enchains the imaginations of his hearers, and the spell is of such potency, that neither wisdom nor ignorance have a charm to resist it.

When he harrangues in defence of the rights of mankind, the most bigotted are in love with liberty and virtue; whilst, with a master hand, he pourtrays the miseries of Ireland, not a dry eye is to be seen; the court is drowned in tears. Corrupt juries, packed and empannelled for the special purpose of condemnation, softened and touched by his elequence, resign to him their victim; the prison doors fly open at his approach; the chains fall from the hands of the victims. He is an angel of mercy, whose lips touched with fire by the Almighty, whisper hope in the dungeon of despair, and speak deliverance to the captive.

But to form a just estimate of this wonderful man, we must consider him, not merely as an orator, as a man distinguished only in a single walk or department of literature. Men in general have their fort or strong ground in which lies their peculiar excellence and strength. But this is not the case with him; in every thing he is great, in every thing equal. He is, as it were, a centre in the circle of the sciences; an attractive and luminous focus, on which rays are incessantly falling from all parts of the orb; a profound mathematician; a logician, acute, subtile and persuasive; a philosopher, elegantly speculative and profoundly erudite; a wit, sometimes lashing vice with the wrath and indignation of Juvenal, sometimes rittering at folly, with the elegant and courtly irony of Flaccus; a politician, clear sighted, steady and incorruptible; an orator, realizing and transcending the defination of Cicero.

CETERA DESUNT.

From the Philadelphia Medical Museum.

CONDUCTED BY JOHN REDMAN COXE, M. D. OF PHILADELPHIA.

OBSERVATIONS ON ACCIDENTS ARISING FROM BURNS, SCOLDS, &c.

Mr. Kentish, a surgeon in England, wrote a few years ago, an invaluable treatise on burns, which is not generally known throughout America, though from its excellence it certainly deserves to be. In this treatise after combating the usual mode of treatment by cold applications, he recommends from experience a method quite opposite. His theory is, that as the part burnt (when not actually destroyed) is in a high state of excitement, from the action of the most powerful stimulus in nature, that excitement is to be gradually reduced, by the use of less powerful stimuli, till the part is brought to a healthy standard; just as when from the effect of cold a part becomes frost-bitten, its welfare depends not on too great and sudden additions of stimulus, but on small degrees gradually applied. Hence, in reference to burns in place of ice, venæsection, &c. he uses spirits of wine, brandy, spirits of turpentine, &c. and these heated (even when the cuticle is detached) to bathe the part with, whilst a liniment is preparing of common yellow

basilicon and spirits of turpentine. Once in twenty-four hours is sufficient to dress the sores; and it is recommended always to have the dressing ready before the old one is removed. As the action of the part diminishes, the exciting measures are to be diminished. Proof spirit or laudanum made warm, are now sufficient: about the third day, suppuration commences, when mild applications are necessary, as the ceratum e lapide calaminari. He recommends ℈j. of flor. zinc. to ℥j. of ung. cer. aid.—Lime water and linseed oil are recommended to strenghen the skin.

The internal means depend on the intention, "to restore the unity of action of the whole system as soon as possible," for this purpose æther, alkohol, &c. are administered within the first eight or twelve hours, wine or ale subsequently, and laudanum about the third day; this is under the idea of its being a large burn; as in similar ones, laudanum or wine may be used more early in lieu of the powerful stimuli mentioned.

If any part is dead, a bread and milk poultice is applied during the process of sloughing, and after the slough comes away. Sometimes exciting, sometimes depressing, so as to keep up an exact balance; and a rather strict diet is recommended, instead of much strengthening food, which promotes too copious suppuration.

FRIENDSHIP CONTINUING AFTER DEATH.

Titus Volumnious, a citizen of Rome, was the friend of Marcus Lecullus, who who was slain by the command of Marc Antony because he had followed the party of Brutus and Cassius; and though he had sufficient time to preserve himself by flight, yet he remained by the body of his dead friend, and lamented him with such abundance of tears, that notice was taken of him by the soldiers of the opposite party, and he was dragged by them to Antony. When he came into his presence, "Command me, Sir," said he, "to be taken back to the body of Lucullus, and to be there slain; for I ought not to survive him, since I was the only person who persuaded him to take that unfortunate side which has brought him to ruin." Antony was easily prevailed upon to grant his request, and he was led to the place where Lucullus lay dead. When he came to the body of his friend, he kissed his right hand, took up his head, that was cut off, and put it to his bosom, and then presented his own neck to receive the blow of the executioner.

ANECDOTE.

A person in this city, not long since, observing one of those fashionable beings called *beaux*, with their pantaloons up to their arm pits, asked his friend how he might distinguish them from a "*cat in a bag?*" He immediately answered, "by their vests, if they have any." "But, (replied Mr. Inquisitive) suppose they have no vests—then what?" "Oh then, (said he) you may set them down for "*a pig in a poke.*"

[*Hudson Bee.*

RELIGIOUS COURTSHIP.

A young gentleman happened to sit at church, in a pew adjoining one in which was a young lady, for whom he conceived a most sudden and violent passion, and was desirous of entering into a courtship on the spot. In order to effect this, the place not suiting a formal declaration, response, &c. the exigence of the case suggested this plan. He politely handed his fair neighbor a bible open, with a pin stuck in a certain text, to which she replied in like manner, and from which the followieg courtship ensued:

Gent. And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.—2 *Ep. John, ver.* 5.

Lady. Then she fell on her face, and bowed h-self to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger.—2 *chap. Ruth, ver.* 10.

Gent. Having many things to write unto thee, I would not write with paper and ink, but I trust to come unto you, and speak face to face, that our joy may be full.—2 *John, ver.* 12.

This interview brought about a marriage in a few days.

The lead mine discovered on Perkiomen creek, in Montgomery county, Pennsylvania, the property of Francis Dacosta, has been lately opened and attended with great success. The vein proves to be a regular one, and of a long continuance. Its course is N. N. E. its direction nearly perpendicular, and its thickness from 1 foot to 15 inches. Two tons of that beautiful ore was raised in a few hours, and one ton more at least, was left in the bottom of the pit, which is yet but nine feet deep. From the situation of this mine, its nearness to navigation and market, its very commanding height, its richness in metal, and the large scale it forms on—it is thought by judges to be one of the first discoveries yet made in the United States.

From the analysis made of 100 parts, it contains—

Oxyd of lead, -	85
Oxyd of iron, - -	1
Sulphuric acid, - -	13
Water, - - -	1
	—100

The lead being coupelled, has proved to contain 2¾ oz. fine silver to 100, which is nearly three dollars worth of that metal.

PARIS, AUGUST 10.

A BALLOON ADRIFT.

Biot, member of the national institute, intended, last Wednesday, in company with a friend to ascend from the observatory in the air, and to make their meteorological and physical experiments. Government lent him upon this occasion, its largest balloon, the same that had been in Egypt. But no sooner was the balloon filled, than a sudden gust of wind carried it away, and it has hitherto not been heard of or found. According to calculations, if it meets with no accident, it may arrive at or approach some of the plannets nearest to our globe; and as all our best mathematical, astronomical, physical; and meteorological instruments were embarked, with several bottles of wines and liquors, should it arrive any where in universal space, where the inhabitants have not reached the same state of civilization as upon our planet, it may produce information, which chance has so often produced in our arts and sciences. It is well known, that it is to chance alone we are indebted for our greatest discoveries.

The Moniteur of the 26th ult. contains the following remarks, under the date of Frankfort, July 17:—This year will be remarkable in the annals of meteorology, for the extraordinary variations of the atmosphere, and the number of

storms that have followed; thunder, especially has made ravages of which there are but few examples in Germany; upwards of one hundred houses and edefices in various places have been struck, and in part reduced to ashes, while a still greater number of people have sustained hurt. We have before spoken of the sudden inundations in Saxony, Silesia, Austria, and Hungary, and of the drought in the western parts of Germany, while in the east the rains have been excessive and incessant. We may infer from this singular and irregularity of the season, that some revolution has occurred in the interior of the globe, which has deranged the usual equilibrium, and occasioned a sudden and considerable increase of the electric fluid in the atmosphere.

[*London paper.*

BIOGRAPHY.

CHARLOTTE HUTTON.

Youngest daughter of Dr. Charles Hutton, of Woolwich, who had received two years education at a nunnery in France. She was only sixteen years of age at her death, and yet she had been for several years the most efficient personage in the family, entering into all its numerous concerns, both domestic and literary, in the most active and ample manner. She was her father's amanuensis and assistant upon all occasions; she wrote for him, and read to him, in all languages and sciences; she made drawings for him of all kinds, mathematical, mechanical, &c. arranged and managed his library, and knew where every book stood, and could find most of them even in the dark: She knew several languages, and almost all sciences, in a tolerable degree; arithmetic, algebra, geography, astronomy, music, drawing, poetry, history, botany, gardening, and all the usual female accomplishments in a superior style and degree; most of which accomplishments were acquisitions chiefly made by her own talents and energy of mind, with little or no assistance from others. It was sufficient for her, once to see or hear any thing done; she soon made it her own; she was author of several ingenious calculations and compositions; she extracted the square roots of most of the second 1000 numbers, to twelve places of decimals, and proved the truth of them afterwards by means of differences, arranging the whole in a table ready for publication; she drew elegant geographical maps, and only the second day before her death, began and completed one whole hemisphere of the earth, both the drawing, the shading, and the writing: She was remarkable at composition and style, either epistolary or scientific, expressing herself well in any subject; a small specimen of which we cannot avoid here inserting, for the curiosity of the subject. A very few days before her death, when the family joined her one morning in the parlour (for she was usually first up in the morning, as well as last at night) she told them a dream she had in the night, which seemed so curious, that they desired her to write it down; which she immediately did literally, in the following words: "I dreamt that I was dead, and that my soul had ascended into one of the stars; there I found several persons whom I had formerly known, and among them some of the nuns whom I was particularly attached to when in France. They told me when they received me, that they were glad to see me, but hoped I should not stay with them long, the place being a kind of purgatory, and that all the stars were for the reception of different people's souls, a different star being allotted for every kind of bad temper and vice; all the sharp tempers went to one star, the sulky to another, the peevish to another, and so on. Every body in each star being of the same temper, no one would give up to another, and there was nothing but dissention and quarrels among them. Some of those who received me, taking offence at the information my friends were giving me, it made a quarrel, which at length became so rude and noisy, that it awaked me." In short, had she lived, she shewed fair to become a second Hypatia. To her mother and the rest of the family, she was no less useful in domestic business, than to her father in literary. For nothing came amiss to her, being equally skilled and adroit in all useful and laudable concerns; in managing the family, the servants, in making purchases at shops or markets, &c. She was the life and soul of every company, wherever she came, engaging the chief or sole attention of every person, men and women, young and old. She had conversation for every one, and generally took the lead when not checked. In short, her goodness and sweetness of disposition gained her the love of every person, as her wit and cheerfulness fixed their attention, and her knowledge and wisdom raised their admiration.—She died in 1794, by a rupture of a vessel in her lungs.

HYMENEAL RECORD.

How blest are those whom true affections bind,
Where love with love, and mind unites with mind;
Their beings are by sympathy made one,
And their pure joys in purest currents run!

MARRIED,

On the 10th instant, *Samuel Thompson*, to Miss *Elizabeth Davis*, both of Southwark.

On the 11th, *Michael Kenss*, plane-maker, to Miss *Hannah Genther*, both of this city.

On the 12th, *John Hartline*, to Miss *Elizabeth Souders*, both of this city.

—*To our Subscribers.*—

We hope our subscribers will excuse the untimely appearance of the last number of the paper, as its delay was occasioned by the removal of the Printing-office of the Weekly Monitor. In future they may depend upon being served with the paper at a more seasonable time.

TO READERS AND CORRESPONDENTS.

The communication signed P——su, is incorrect. We do not believe that deceit "was ordained by the great Dispenser of all things to make our earthly pilgrimage more thorny."—

"Importance of a right education," signed W. is received. The sentiments therein contained are more fully expressed in some of the preceding numbers of the Weekly Monitor.

FOR SALE

At the Editors Office, No. 77, North Third Street,

AN EMBROCATION

FOR THE

RHEUMATISM, &c.

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J. M. RAKESTRAW, PRINTER.

POETRY.

THE OLD BACHELOR.

I'M weary of a single life,
I really wish I had a wife;
My years consum'd in care and pain,
And nature proves I've liv'd in vain.
I've staid so long thro' doubt and fear,
The girls now fly me like a deer;
And when I ask a pretty maid,
If she of wedlock is afraid,
Or, Betsey, will you be my bride?
She laughs as if she'd split her side.
Good Lord! must I endure such scorn?
I wish I never had been born:
Or I had shunn'd this deadly woe,
By wedding forty years ago.
But well they may revile at me,
I'm not the same I us'd to be;
My beard is long, my head is grey,
My eyes are sore, my teeth decay;
My shirt is dirty and much worn,
My coat is old, my small clothes torn;
My shoes, alas! they have no soles:
My stockings have five hundred holes:
And all these woes and ills of life,
Are nothing but the want of wife;
Please God, I live and tarry here,
I'll have a wife before a year;
And she shall patch and mend my clothes,
And save my carcase from the crows:
I'll dress myself so neat and gay,
That I shall look as blythe as May;
Then go to York and try to find,
Some clever girl to please my mind.
For there, 'tis said, are various kinds,
To suit the taste of different minds;
That some are meek and some are bold,
And some are young and some are old;
That some are witty and well bred;
And some are brown and some are red;
That some are handsome, some are gay,
And some again but yea and nay;
That some can caper all night long,
And some can sing a pretty song;
But none I hope of all these fair,
May ever scold, or brawl, or swear,
As I'm resolv'd, if fortune aids,
To marry one of these fair maids.
The lasses first shall grace the list,
As they're most anxious to be kiss'd:
And to succeed, I'll try each art,
That ever captur'd woman's heart.
I'll give these fair a loving squeeze,
For that's the only way to please:
And if they're coy and won't comply,
The widows next I mean to try:
For they know more than to pretend,
That pretty kissing could offend;
Nor prove so wild when lovers woo,
Nor seem displeas'd as maidens do;
They're never foes to fond delay,
Nor fly, when Cupid bids them stay.
But urg'd by nature's genial care,
They'll not refuse to court their share;
But should old iron-hearted fate
Refuse because I'm out of date;
I'll try once more, since love upbraids,
And pay respect to good old maids;
For I'm determin'd to be free
From torment and celibacy;
A wife I'll have, I firmly swear,*
By all that's good and all that's fair—
If she's deform'd as e'er was woo'd,
By mortal man this side the flood;
If she's reduc'd with age and care,
Or has no eyes, nor teeth, nor hair;
If she's derang'd in frame or mind,
Or deaf, or dumb, or lame, or blind;
Or lazy, squeamish, cross or old,
Or proves a fool, a slut or scold—
As I might rue the bitter day,
On which she promis'd to obey;
But should I unsuccessful prove,
In all the fond intrigues of love:
Should all despise me and my pelf—
I'll go, begar, and hang myself!

THE SENSITIVE PLANT AND THE ROSE-BUD.

Young Celia was fair, and her ripening charms,
All the swains in the village confest;
The joy of her mother was mixt with alarms,
And her fear she thus gently repress:

"This *Sensitive Plant*, my dear Celia, look here
How it modestly shrinks from the touch;
Its foliage recedes if your hand but draws near—
"The reserve of a maid should be such."

What Nature has taught to this delicate flow'r
Let a mother's fond counsel impart:
When the shepherd's approach my dear Celia's bow'r,
Let my shepherdess look to her heart.

The breath of a lover is full of deceit,
And oft blights the fair blossoms of youth:
Tho' ardent his views and his flattery sweet,
You will rarely find merit or truth.

But chiefly avoid the licentious hand,
That would boldly your beauties invade,
Th' intruder repel, or you'd soon understand
All the griefs of a maiden betray'd.

Advis'd by her mother, fair Celia resolv'd,
Like a Sensitive Plant she would prove:
Alas! all her firm resolutions dissolv'd
When young DAMON approach'd in the grove.

He presented a rose-bud, whose opening bloom
Might the bosom of beauty adorn;
And which, as it blush'd, scatter'd fragrant perfume,
Adding sweets to the breath of the morn.

He bid her observe, when contracted its leaves,
Its full beauties it cannot disclose;
But when it the breath of young zephyr receives,
Soon the rose-bud expands to a rose.

O, thou fairest of flow'r's, dear Celia, he cries,
Your chaste beauties are still in the bud;
The hand of a lover, his lips and his eyes,
Of young beauty and love are the food.

Then grant me, thou heavenly maid, a sweet kiss,
And dismiss cold reserve and alarms;
May this be the prelude to rapture and bliss,
When my shepherdess yields me her charms.

Fair Celia approv'd of the moral she heard,
And the truths which the flowers disclose;
Her judgment approv'd, she no longer preferr'd
The coy Sensitive Plant to the Rose.

Her mother, in vain, her kind lessons renews,
In vain, every argument tries;
Fair Celia no longer her counsels pursues,
But, determin'd and firm thus replies:

Dear mother, at length, I must tell you my mind,
'Tis my fix'd resolution to prove
A *Sensitive Plant* to the rest of mankind,
But a *Rose* to the Shepherd I love.

A NIGHT-THOUGHT,
in a STORM, on these Words,
Arise ye Dead, and come to Judgment.

WHAT dreadful words are these salute my ear?
Arise ye Dead, for Judgment now prepare:
'Tis so—the *Sun* is darken'd, *fire-balls* fly,
And flaming *Meteors* whirl along the sky;
The *Moon* is set in blood, and *Thunders* hurl'd
Thro' the affrighted and astonish'd world;
See! uncontrol'd, consuming *Lightnings* rowl,
And fire the *guilty* World from *Pole* to *Pole*.

J—— G——

WOMAN.

When Nature own'd th' Almighty's hand,
When planets roll'd at his command,
And senseless clay in man was warm'd,
The last great work, then unperform'd,
Was woman.

SOLUTION OF THE CHARADE
WHICH APPEARED IN OUR LAST.

Ire-land.

* *This word coming from a raving old bachelor may pass without notice.*